

TUESDAY AUGUST 20, 1963
PLAYED ON NOV. 21, 1963

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Every time it is a question what will we talk about. I have that question already for many tomes because I have been having groups, I do not dare say teaching, but I have had groups already for many many years. And it is all the time: What will we really talk about that may be, not so much, but again the stimulus of something a little differently. Sometimes, when one is dependant on a question, it may go off in a certain direction regarding that question and it may be difficult to bring ~~it~~ back the total perspective of work. At the same time, there is always, in any kind of a question, a fundamental one: How does work link up with whatever the question asks? And how can we continue, regarding work, to have the proper attitude of work, enthusiasm or wish to work?

You must know that by this time we are, all of us, are long enough in work to know that, how difficult it is sometimes over, I am now speaking of years, I am not speaking of months, that the acquaintanceship with work over certain years, how many times you yourself experience it or you see it in others, that there is a certain fading of interest. And one does not know it because you want to work and still, you do not. And you come to a realization that you know enough and you have lost really the wish of wanting to do something about it. And even the simplest statement of coming back again, assuming for a moment, when you only have a little bit of energy, that you say, "I want that energy now to meet whatever there is of a desire on my part of certain things in a simply way that I can do.

Even then that kind of an attempt you do not want to make. And, in such a case, one must leave it alone and never force oneself because, you see, in that respect if I say, "I ought to work", I put up in front of me something that I want to accomplish. That is, I have a vision of the necessity of myself working and I become identified with that vision. And I try to project; I try to project that picture of myself working into that what I am at the present time and my wish then to work is changed in a wish to accomplish a state of work. It is not the same.

This is the extreme difficulty in understanding work as it ought to be done. And we fall all the time in that kind of a trap because what is really the wish to work based on? Ultimately, it is a realization of something that I would want because I do not have something at the present time. And the fact that I want it must mean that I do not have something; otherwise I would not want it. That means, of course, that what I want indicates a change from the condition in which I am. And the condition in which I am is something that for me is either not desirable, that I want to get away, that I sometimes would pray for that it would get away, that it will not bother me, that I want such a change in the situation. And I say to myself, "if only that could disappear, I would be able to work more or I would believe in the possibility of work existing for me." So that, all the time when I start to think about it and I find myself in a situation which I would like to have changed, that then I will have a hope that with work it will change. And I attack it from the standpoint of not wishing the state in which I am, hoping that that will go away. And, as far as work is concerned, it is the wrong thing to attack it with.

And that, I say, is exactly the difficulty because I start to work and

I want to see myself and I want to get loose from that with which I am identified and I say I ~~want to be~~ ought to be non identified. And even that non identification I cannot accomplish. If I understood very well what it was and what it would be to live in a moment, that at such a moment there is no definition for me of anything that really bothers me. But, if I could go from moment to moment, immediately when I have a moment an experience, my memory goes along with going from moment to moment and it makes it much more difficult. If I could shut out my memory that would be very helpful.

My memory is all the time in my mind and that really causes the trouble because my mind in itself, as an instrument of recording events impartially, is not enough developed to counteract the influx of ideas and the use of ideas in the ordinary part of mental functions so that they start to interfere with each other. And, as soon as I am trying to become aware at a moment, as soon as the moment is gone, my memory of that moment has already been recorded. And it comes back to me then all the time saying, "You are engaged in work." And the statement that I am engaged in work prevents me from waking up.

Now, how is it; how will we tackle that because if it is that difficult and if the mind is still so little developed that I really can not count on that part of the mind which I call the objective part of my mind, I may have to leave it alone for a little while. My desire is still there. It cannot be translated into a real interest of doing. And, at such a time, I have to be quite honest with myself, that I do not force myself to have to work.

I must only work when there is a real wish on my own part, seeing the necessity for that because only then can I have the proper attitude towards work. And, as long as it is mixed up with all that kind of thoughts of having to do it or that including the opinion of other people on me, that for their sake I ought to do it or that they will say something if I do not, or that I come to groups in order to be noticed so that I need not disappoint someone else or that when I do go to groups that perhaps that I hope it will change. Things of that kind all come in as additional thoughts.

I think one has to be strong enough to make up one's mind about that and say, "For the time being, I will not allow myself to be exposed more to facts and ideas since I have already enough and I cannot as yet use that what I have because my interest is not strong enough for that." At such a time, you ought to stay away. At such a time we ought to work in ordinary life. It is not there is much of a risk that you will forget work. I think there is more than enough that will remind you. And every time that you are in ordinary life and you are in some difficulty where you would like to see how you meet such conditions, you will probably think of work as you remember it.

And, at that time, you probably will start. So, you are not away from work as such. You may be away from the stimulus and you may be away from the accumulation of ideas and more facts. And that, as I say, for the time being you do not need. In each person's life there will be periods of that kind where you intentionally must stay away. You should not come. You should tell me that you cannot come. You should tell me and be quite honest that you stay away for such and such a reason. I will never tell you that you ought to come. Sometimes I will say that it is better for you to stay away.

All of that belongs to work, to work together and to understand it of each other that that is now a period that I need. And it is not

a question of continuing coming, let's say, to a group and being exposed to the ideas. That is good for certain periods. It is good for certain people in a certain state and it may not be good for some people. And that is the whole point that you have to find out for yourself: In what state am I?

Now this is another question that is related really to what is fundamental. You see, because when I say I spend my time going to groups or I spend my time regarding work in making the attempt to wake up or I spend my time in doing something else, what is there in ones life that is an indication of life? I can say, "I am alive." That is, I breathe and I know that when I am healthy that I can walk around and do a great many things. But what is really the measure for me? What is it, with other words, the thermometer of life?

There is a question of Gurdjieff calling time the Unique Subjective. Do we understand what is meant by it? The subjective part means that the time, as I experience it, becomes part of me. And, I have said many times, it flows thru one and also it is subjective because it starts to exist when one is born or before that and that ends when ones dies. And the time that one has during ones lifetime is completely ones own and the way it flows thru one is a measure for a person of his time. That is, even the concept of time within one is not always the same. And, at the same time, time is the only means by which I understand my life because I say, "When time has elapsed I have used my life." I can explain it and say I take so many deep breathes in five minutes and I can arrange that phenomena of being alive that I can say, "So much per second, so much per minute." When I want to have a definite measure for myself of saying here is my life as expressed in the way I live, in accordance with the usage of my time, then I can see a little bit more of how do I spend such time; and why then, because of this kind of statement, linking up time with living, it becomes unique. Because there is nothing else in our experience, in our state of emotion or in our state of thought that can be as uniquely related to life because time, with the exception of a few moments when I become interested in certain things outside of that what now is the time concept, that then at that moment the idea of time as a thermometer fails me a little. So, it is not accurate. But, in general, it is very useful.

And so, when I go thru a period of fading interest in work, I must come to a conclusion regarding the expenditure of my time: What is it that I spend my time on? One minute, five minutes, two hours, the whole day? And, at the end of the day, I go over the time as I have spent it and I try to see then how my time was used by myself: What kind of work did I do within a certain length of time or for a period and also what was the value of that what I have done?

This question of valuation; what is worth more or less, it includes of course pondering. It is weighing. It is in recollecting how the time was spent, to come to a conclusion that it was worthwhile or not. And, at my age, being what I am, having gone thru all kind of periods in my life which have given me experiences of many many different kinds, I now look at that how I have spent my time day to day in such a way that I say, "There are moments I wish to repeat and there are moments when I wished I had not spent it on that."

It becomes very much a question of honesty and it becomes a question of conscience. And it is not that I can change it the next day. But I want to give it enough valuation that I actually will be confronted

with the fact that time, for which I became responsible when I take the responsibility, I now have to look at it, how I discharge that responsibility.

And again, it comes back to what is the valuation I place on my time. How much of that kind of time do I think I have? And is it really something that is valuable? Or is it something that is given to me which I want to take as such? Or do I assume that it will be given to me anyhow, even if I do not take the responsibility? Of course, this last conclusion is correct. I will continue to live regardless of any attempt on my part of trying to become conscious. So, as far as life is concerned, it will manifest in accordance with the ordinary laws of life and I will continue to live. Under ordinary conditions I hope that one will live until the final end and I do not know when he will die because we have no knowledge really about that. And therefore, if I say it does not make any difference if I take the responsibility, I will continue to live, I am quite right. This is what makes it so difficult because all the time when I say, "I take the responsibility", there is something else in me which says, "Why should you? Things will continue the way they are in you." Sometimes it is that I know that the law exists and I do not know the law so why even try to find out because, even if I did find out, I could not change the law. It is very close to fatalism. And it is also a result of an acceptance of oneself as it is, so that I myself cannot change myself and even in work I say, "I do not wish to change."

In reality that means that when I try to become, thru observation and thru the understanding of impartiality, I become fatalistic. That is, the acceptance of myself as it is will make me lose interest in life. Together with this now, I want to take the responsibility for life. So, the first step regarding work is exactly opposite to what I should be. I want to take a responsibility for something that I call my life and, at the same time, I want to use the opportunity in life to become impartial to the fact that I exist. This contradiction has to be solved because if I continue on way or the other, I will never reach the possibility of combining them and understanding that both could be maintained at the same time.

I can only find out what is the solution to that particular paradoxical problem when I again return to ordinary life but now, while I manifest in the same kind of a way that I used to, that in addition there is a result of what has happened to me during observing. While I observe and try to become impartial, I have acquired a certain faculty of objectivity. And this objectivity now must continue to go with me when I want to participate in ordinary affairs of life in order again, in life, to find myself and also to have in life again the possibility of becoming responsible.

And so, when, at the end of the day I sit and try to see my day as it has unwound and as the time has been consumed and I weigh how much I spent on this or that or something else, what can be the conclusion that I will say that the time was well spent or I do not want to spend it like that. The conclusion is that it has to be a resultant, that is, the result of that has become something that is tangible and that has value. In reality, I have to make a statement to myself that the spending of time has augmented my total property. I have to learn to see that how my time is spent, that I can honestly say that that is why I spend the time: In order to accumulate something of more value. I have to realize that it is exactly as if I buy something - it is time with my time, that that what I buy has to have more value for me, other

wise I would not buy it. So, that what I spend my time on has to be measured by that what I have recieved. And, in that sense, I must know myself. If I say I have bought something, what will I do with it? What does it satisfy in me? I have spent my time with somebody talking. What has it resulted in for me? Not for the other. It is not a question of helping somebody. It is a question now of seeing how one spends ones time. If you have been sitting up and talking, talking, talking, and go home early in themorning, you come to a realization that you sepnt your time very ~~stupidly~~ stupidly. Still you do it and why did you do it? Why did you do it? Out of fear? Or vanity. Or just laissez faire? Or just because it was the easiest or a certain form of laziness or mmugness ot what it may have been. And it is not a question of dividing your time because you will always be busy more or less. And the budget of your time does not enter into this particular problem. It is: How ddep was it? What was it actually? Where was I while I was engaged in that? So the measure is in the result of what I have obtained for myself. And, in the second place, how was I when I spent the time.

Naturally that links up with what is an aim. Because, if I way I want to be conscious, I will say also that if I want to be conscious I have to be as much contained or unified as I possible can be. And therefore, if I start to valuate my time, I will try to spend moments in such a way that I really could be conscious or, at least be unified regarding that. So, there is already a division. How was my time spent for certain things that I spent it on; the result of that what I accomplish for myself as a result on myself. In the second place, what was it while I did it, while I did do that, that I myself as an exercise for trying to become unified, gained from that experience?

It is not so complicated as it sounds. It is at the end of the day go over a day almost, noy only in retrospect, but as if it is in perspective. And you see yourself at times verywell how you did this and ~~may~~ how you did that. And then, for the next day, that you will make up your mind and say, " I will not spend it that way because it was useless or that I want to repeat because it had something in it and I did not come to a conclusion as yet.

My time is valuable because I have taken the responsibility for the time. If there is not responsibility in a person, he never will consider any question of this kind. And fundamentally, that is really that what counts for all of us: The acceptance of the responsibility of ones life; the knowing that if I have a life to spend, it has to be soent in accordance with certain rules, And if, at the end of the, I could see the five rules of Objective Morality and to see if an any one of them, during that day, I have tried certain things in conjunction with them, with those rules, not the subjective rules of ordinary life. They will gradually come and find their proper place. But, regarding objective morality, what was there in my day that really could be compared or could be out on the foundation of such morality?

In the beginning it will require some extra time. Do that if you have to devote some time to it, and you have to be very quiet and restful and you want to do it so mucd do it at thetime when you can afford it. Maybe you have to take it away a little bit from your sleep. Or maybe you have to take it away from the evening so that you do not go immediately from your ordinary activity of the evening into this so called state of retrospect. And now, if you want to do it rightm allow a little time for that purpose of preparation. When you prepare for it, that then ~~xx~~ you are sincere and you say you want to do it. Because, if you come to the conclusion, for some reason or otherm that you cannot do it right,

then you ~~must not do it~~ must not do it. Again, this is not a question of -?-. You take this, ~~time~~ for the time being, instead of working work. And gradually, out of this valuation, by making this honest attempt to find out who you are and how you have spent your day, you will come to certain conclusions that you need more data, more ~~you~~ stimulus, and more information; or that you definitely will say, "It is not for me." Either conclusion is right. One, of course, will lead you to the possibility of becoming conscious. The other will definitely lead you to the state of unconsciousness.

But, I would almost say it is does not matter at all as long as you are honest. I would much rather have a person say no to Gurdjieff but one hundred percent say no. I think it is much and much better than to be 50-50. It is a very strange statement that I make now. And sometimes you will remember it and at times, I am quite certain, you will not understand it because you will say, "How can he say that when he himself professes to believe in Gurdjieff and the ideas?" Why is it that I do not want, or rather, that you have doubt about my being honest about such a statement? And I tell you it is far better for anyone not to know anything about Gurdjieff and to dislike that, almost is ignorance, then to do half way work or to try to establish certain things that are not work and still believing that they are more or less entitled to being saved. And I make it as strict as that. Choose; hot or cold. It is the choice you are faced with, I am faced with every day. And every day I make up my mind that I want to continue in the way I do. And every day there is the possibility that I might say I stop. If I do not do that, I will never introduce in a day that what is required for work in such a day. I never can rely on anything else outside of me. Everything of my desire to wish to work has to come from inside out. And I have to work and wekk. And, if that is not there, then I must say I cannot and now I wish not to work. Both are acceptable to God.

This is again a very strange statement because it looks as if anyone who is anti religion can be religious. If you do not understand it, you do not understand as yet the science of paradoxes. It is exactly on that basis that such things will be possible. If one says negative and absolute is the same as positive absolute, it is absolutely true. ~~But one~~ But one cannot understand it with one's ordinary mind and you have to understand in the state in which you are aware, in which your mind functions as if it from a different plane.

And this again now brings the solution to: How do I work. If I wish to wake up, I have to make this desire for wanting to be aware from the plane which is not of this Earth. The realization, the necessity for work is based on the acceptance of the seeing of the condition in which I am, including the state I am in myself. With this, I become aware of such a state and in that I am on a different level. From this level I work.

If I observe I withdraw to my essence. If I participate, I go from my essence to the outside periphery. One step back - one step forward; one step inside - one step outside. I am at the same place. But, I Am. Before, it "it" exists. When I started, I was unconscious altho I may have had instincts and certain realizations. When I come ~~back~~ back again to the same place, for that moment I am conscious. I am the same person in the same place, the same manifestations; to all outside appearances I am the same kind of a man. Innerly I am entirely different. Innerly I am not living at that place altho I appear to be. ~~AM~~ The accent of gravity is on a different kind of level. I call it planetary altho at that time I say it is within me. Also that stays as essential being, remains there, accentuated; Keshjan Body and, at the same time,

taking on the manifestation of the ordinary physical body. Whichever way you want to consider that kind of a paradox, it does not matter. But when I finally reach again the same place where I was before, but this time how I am, then I also know what my attitude is towards work. That is, I have no longer interest in that what has bothered me. I have noticed it. I have given it attention. I have said to myself that I was in such and such a condition which was not desirable. I have never closed my eyes to the reason that finally brought me to the wish to work. But, when I work, I am not any more influenced by that because I am, at that moment, free. And the freedom which I reach from the state in which I was which was not desirable, now I come back to seeing it as if I wish to participate; something in me participates in that; and that what exists is not using me for the purpose of, let's say, suffering.

But again the question: I and it and it and I. The question of eating time or time eating me. The question is I Am or it is. I draw distinctions between that because they are differences in level. And I know by experience what it is to be in one place or in the other. I also know that if I want to work, I have to be in a certain place and not in the place of my ordinary existence. Once I compared it with a minimum, maximum, optimum. Sometimes it can be compared with the periods of life. Youth, early age, middle age and old age. Sometimes enthusiasm, realization of difficulty and, at the end of one's life, the possibility of inspiration. Many times it is like that. It is like a curve. It starts with a minimum. It goes up to a certain optimum, it ~~is~~ is called, not maximum. Maximum is going down at the same level where the minimum was but much further along in the time of understanding and the time of maturity in the psychological sense.

And that understanding of psychological time for me means the question of being awake so that even if I am at the same place I can be awake. That is, I manifest exactly the same as before but this time something else in me is also present to that manifestation. And my manifestation is then under the guidance of something else that exists and it is then that that something else eats me.

Time belongs to "it." When I eat time, I eat myself: Trogoautoegoorat. If you understand that word. And that is the aim. And that is the hope and that is the prayer. It is that one must not be afraid; that one must continue to follow exactly what thinks one ought to do with one's mind open and not to be bothered by whatever impression is created on other people; not to care about their opinion; and to know for yourself that what you wish to know.

I say the advantage of that is a certain amount of freedom which you never knew. At the same time, having the freedom, there is a little bit of a risk that you go off on a tangent. It is that risk that you take because you cannot and must not continue to walk around and keep attached to the apron strings of your mother. There is a moment in your life in everybody's life where he has to come to the conclusion, "I exist and I continue". It is the moment of sitting between two stools. It is the moment of being in the middle of a river and not seeing one side or the other. It is the moment in which I make definitely up my mind and my heart, I wish to continue; or I say, "I go back." But do not stay in the middle of the stream because you will be shipwrecked.

There is one thing that is against one: Once having tasted of the

possibility of waking up, you will never be satisfied. Again, it is the risk you take and perhaps that risk might bring you back. I, for one, am not keeping you. Work has to keep you. The desire for work, the experience of work, that what you know of work, that what is the meaning of work for you. The necessity of coming to a group is determined by yourself. In this group I cannot tell you you ought to come or not. But I say that when you do come, try to ~~xxxx~~ come regularly, to give it as good a chance as you can give it. But do not come because you think you ought to. Much and Much better not to come at all. Because, if you come and you think you ought to, you are defiling it.

There has to be, regarding Tuesday, a wholeness of oneself, a wholeness of all three centers wanting to be. On Wednesday and other groups one can tolerate ~~xxx~~ that one only comes with one center and that the satisfaction of that one center is already enough. Gradually it will change. Gradually people will come to a realization that that is not ~~xxxx~~ awareness. Of course everybody knows. We are trying to work together. In that way it is a group of work; not a group of conversation along the ideas, along the line of ideas. We want to accomplish something. We want to work together. We want to reach, because of this kind of cooperation, a certain level. That question of sincerity, of wanting to put whatever we know into the actuality of practice and that the exchange of results of such practice in one's life is now the only thing that counts; not the explanation of ideas any longer.

What are you? What are we? How do we behave? What is there in our behavior that motivates is from doing that and not something else? And, as we do it, why do we do it that way? And how are we while we do it? These are the questions that come up at the end of the day. And, for one week, you have a task to sit, to unroll the film. But this time critically. Usually an experiment regarding unrolling a film it is the opposite because we say, "Don't stop." In this case, stop. Stop many times. You see it. You see yourself. Start in the morning. You remember what you did. I say it is a question of you spending your time. How long did it take for this or that? And what expenditure was involved on your part? And was it useful, useless? Come to the conclusion that it was useless. Dare to tell yourself that you were a fool. That you really should have done different. You didn't so you cannot say that you should have because you couldn't. You have not done it ~~x~~ - that is the fact. But see it. Do not accuse yourself. Only see it. Value it. Valuation does not mean accusation. It means that I put it in the scale and see exactly how much it weighs. You are not accusing yourself when it does not weigh as much as perhaps you think it should weigh. The stone weighs so much and, as I say, there is no question about that it weighs so much and you are not going to fight about it that it should have been heavier or not. You may be disappointed -??-. That is different. If you see your time as something that was your own which was not used for a certain purpose and you could have used it, then you start to be critical. And, at the same time, since it ~~xxxxxxx~~ has happened during the day, you have no right to be critical any more because it is past and it is out of your hands and the only possibility is that perhaps you can tell yourself, "Oh, when it comes again, I will use it. I will use it well." That, naturally, is a good determination.

But at the end of the day you simply value your day as it was and you weigh the time, the time expenditure. You value then whatever the result was. You value then as much as you can remember ~~xxxxxxx~~ what was your attitude in doing it. And you come to all kind of conclusions. I am

absolutely certain that it will open up so many unknown attitudes on your part, things you have never seen before, never paid attention to. You will scrutinize them. There will be a tendency that you will like it or dislike it. Again, do not. You keep on seeing it. I was this; I was that. You can say, "I am sorry - but I was that." And do not even make up your mind that you are going to change because you cannot change like that. Many statements to yourself will be the result of habits, of things you start to know more and more about yourself and how you were with other people, how you were when you thought. Many times that you, in your mind, do not want to ~~admit~~ admit that such thoughts have existed.

Because, you see, I claim that each person should have in his own mind and his heart some little section that is never disclosed to anyone. This is your private life. That is where you meet your God, your conscience. Something that is entirely your own and that no one, no one, not even God Himself would have a chance to see if you did not want it. You see, you allow God to enter. You can say something superior than God so that I could exclude God. Yes, and that, in reality, is the truth because that what I am totally is not even - it is of more, of more value than what I usually call God.

You see, we make again distinctions. If you know something about folklore, if you know something about mythology, you know that there are different divisions in God. The All-God or the Grand God or the All Embracing God. Sometime Gurdjieff uses His Endlessness, Omnipresent, Omniscient and so forth. He defines many times certain things. Not only saying His Endlessness but he means by that that there is a certain distinction and valuation also in the concept of God. And the unity that is reached of ~~xxx~~ oneself in being one is God in oneself because it is number one. This is the entity which at that moment and maybe only for that moment, reaches up to Heaven and Infinity. It becomes infinity because it is one.

Again, do not think too much about it because these are concepts that are a little philosophical and you may not like them or you do not want to spend the time on it. Use the time for something else: it is quite alright. But become very clear regarding yourself that you do not fool yourself. When you start to value your time, that the time was well spent at times and that the times was not well spent and that you could have done ~~xxxx~~ or rather that you would have liked to have done better and that perhaps tomorrow you can.

That disease of tomorrow is not changed in the determination of tomorrow so that I have taken away the disease of it. The disease is my unconsciousness. Tomorrow, when it is conscious, it is not disease. It changes into an opportunity. Instead of destruction it means evolving. And tomorrow is a section of my time. Tomorrow, if I wake up, I have to have the time as an opportunity. And for that I wish to work. For that I want to spend now a certain number of minutes or seconds or a little period to come to a conclusion regarding myself on which then tomorrow morning I will ~~stand~~ stand and start from. Then again, in the next week, trying to remember myself as I was yesterday. It is a linking together constantly of everything that has gone on before with that what is tomorrow coming as future, that what is at the present time me. While I now take in, by using that what I have remembered of the past, to draw conclusions at the present time of that what I am now. That then, that what I am becomes the foundation for the

future use of the time as it will be given to me. I say again, 'to me' because it is still not my own in the sense that I can say that I will continue to live eternally.

I am, as long as I am on Earth, subject to all laws. And since I do not know the law, I do not know when my life will end. And I can say that perhaps someone knows or something knows. But even if I look in my hand and I see what are the life lines; what are the other lines - palmistry can help me a little, astrology can help me a little, psychology can help me a little, I myself studying myself can help me. Maybe, maybe I can. Maybe - but I will never know the definite date. Really, I will not know. Even if I did now, I will not believe it. And even if I did know, so called, maybe I could avoid it. But, I do not know.

In any event, I am still subject to that possibility which may be accidental for me that I die. Therefore, when I say tomorrow, I say "I hope." Then, if I wake up, I say, "Thank you." What do I say really thank you for? Is there a you? Is there something I have defied and say thank you as if that deity gave it to me? Or is it something that I find myself with as a body breathing and I say thank you instead of Thank God or the explanation "how wonderful" which for me could become exactly the same as that expression as if I am thanking someone, simply expressing the state of gratefulness of finding ntself again alive.

Maybe if one understands that, I mean this question of when one wakes up, the question of when one goes over from the state of physical sleep into a state of being awake physically, opening ones eyes. You see, what does take place when the rest period of the night has been correct? That is, that the different centers gradually have loosened each other from each other. They have, for themselves, gone thru a certain rest period without interfering with each other and gradually loosening up the bonds that existed and have and always will exist whenever I am in an ordinary sense physically awake and which again immediately start to function in that way as soon as I open my eyes and I receive impressions. So, the period of sleep not only gives rest to my body but it rests also the other centers and this disconnects the contact between the centers so that at the moment when I really can wake up physically, I am with my body, that is, all the functions in my body, in an extremely good state. And it is that state that is desirable from the standpoint of wishing to be awake in our sense of the word because when I am aware also my three centers are not connected.

So, it is a replica, when I go from one state ~~in~~ into another, from my physical sleep into physical waking that I then experience already the state how it could be if I would go from a physical waking state into the psychological waking state. And therefore, the moment when I wake up in the morning and as soon as I open my eyes and say thank God, or how wonderful, I say it with all my heart, with my mind and my body united in some very strange way as an experience for myself of really, at that time, early in the morning, almost completely free, making a statement of oneness.

It is a matter of gradually learning to do this, learning how to wake up, learning how to accept ones life in that state of being awake physically, changing immediately into a state of awareness, with that acceptance of taking then that what is at that moment as a means for the continuation of being more awake and more intense. It does not

last. Also when I open my eyes and my ears are open and functioning and all the different impressions reach me, it will, I would almost say not immediately, but there will be all the time already something that will prevent me.

That is, mother nature will not want me to be that. And for that reason, if I let it, mother nature will simply take over. But there is also something else in me which has nothing to do with mother nature at that time. You can call it magnetic Center if you wish. I do believe that at such a time Magnetic Center is really visible. That one could notice it, that one could be aware of it and that that is what could wake one up. I am not philosophizing too much about it. I am only saying that there is a great deal in how I look at a past day when I am sincere, honest, trying to realize how my time was spent, that it could be helpful for me how to wake up the next morning and that the effect, the final result of that becomes cumulative.

That is, I build constantly on that what is the past and that to day, tomorrow again a little more, a very little more, but more, the day after, the day after, the day after. That if I really could give it that kind of attention that I will be surprised after a fairly short time how my life starts to become lifted and it is then when I wake up in the morning as if I do not exist for ordinary life. That is, as if I have to come down to ordinary life and make myself again behave in the ordinary sense of the word as a human being.

I hope that you will have such experiences. If you do ~~not~~ have them, you will never leave work regardless of the fading, you will never leave it. When one once has had experiences of this kind, of another kind of real unity, another kind of a real understanding as a result of your own efforts, you will never go back to anything else because everything else that you will go to will be very cheap. So, it depends entirely on the necessity for yourself to have the experience of work. If you have that, you will never consider the question of, when it fades you will continue with yourself as well as you can, even if you drag yourself to a group.

But I do not say this in order to convince you. I am only telling you that it is up to you to find that kind of thermometer. I have only indicated how you build a thermometer within by means of the valuation of your time in your scale in accordance with your conscience, in accordance with your understanding, in accordance really with how you are from the standpoint of your being, not from any other standpoint. Do not let any other standpoint interfere. There is one thing you must know: -? says one thing is needful: to possess God. It is simply another way of saying that one thing that is really required for me is to realize, in my finest state, infinity. When that once has been experience, I will never question it. I will die with that.

It does not mean immediately I can do something. But it does mean that there is such intense desire that regardless of conditions, that what I wish and then wish impartially, becomes work for me. It is a strange result because it looks as if I forget ordinary life and it looks as if that is, as it were, the shortest short cut. And, in reality, that is the truth. Only you cannot do it unless you work in the ordinary way first. And when you once have the realization of seeing yourself

impartially, totally, you then can do without your body and without your functioning. And then, at such a time, you can Be. Maybe, to some extent it is a hope, something to look forward to, something to wish for, and then we are again and again participating in our calling, in our little hesitatingly, shoveling out feet, a little at a time, one by one, brick by brick, word by word, thought by thought, wish by wish gradually to build.

In that respect, do not let yourself down. Never mind how difficult. Keep on going. It is far better to keep on going and then to be -?- instead of stading still and die on your feet. So, the question is: What will you do? What will we all do? How do we want to face it? How do we face our life? What is really important? And maybe in the next week you look at your dat at the end of the day and you draw some conclusions. I hope you can work. Good night everybody.